

Challenges to Indian Sociology



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Abstract

The world is changing because of various aspects of technology. The result of the growth of technology is seen in many problems and problems such as globalization, the destruction of nature, humanistic problems and threats such as nuclear war and the loss of jobs and businesses, etc. Sociology is the world issue and its problems are also related to everyone. According to the point of view of Indian society, there are many problems, because India has different castes, religions, cultures and languages. This article explains and studies some challenges of Indian societies. Among these, the challenges on the intellectual front, the challenges on the professional front F = and the challenges on the pedagogical front. The problem of teaching sociology in Indian languages, to students who have little command of English, is a pedagogical challenge facing sociology.

Keywords: Indian Society, Challenges, Intellectual, Professional, Pedagogical Front.

Introduction

Many sociologists have inspired from Yogendra Singh's Social Conditioning of Indian Sociology. Compilation of Contemporary Sociology thru Sociology for India debate has contributed to Indian Sociology a lot. Now many Indian Sociologists have sensitive approach towards varied challenges that sociology faces in India.

There are diverse and varied views now expressed on the major issues that encourages development of sociology in India. There are various solutions and amazing way outs to cope with these challenges. Its' been 70 years since independence; India is at the eve of a new era that provides an opportunity for connecting itself to the global arena. Three faces of challenges on social front that troubles India are the intellectual, the professional, and the pedagogical.

Challenges on the Intellectual Front

The core value of sociology and its specialty as a social science lies not only in its subject, but theoretical and methodological orientation of the subject. In the western world, the theoretical and methodological guidelines of sociology have undergone dialectical changes. Both of them accumulates and modifies the context. These changes can be considered and understood as permanent answers to the challenges that arise as a result of changes in socio-economic and political conditions. These changes in western world have contributed to the spread of many paradigms of sociology.

In India, sociology, as it is practiced today, is not context specific. As missionary and colonial rulers arrived, they imposed strong western rules and customs to India. Further what was inherited by India was more or less diminished. Given the neo-intellectual outlook and Western cultural imperialism, this impression has survived even after independence. Many socialists have pointed to this identical problem.

"Sociology for India" started the debate about this in the first series of Indian sociology in the mid-1950s. Many Indophilic sociologists including Louis Dumont and David Pocock started this debate. This debate has been carried on since.

This debate has resulted in rise to self-awareness among Indian sociologists about the social conditioning of sociology. They started emphasizing the need for ethnography, an explanation of Indian reality. It closely reflected with Native American sociology and concepts of native peoples. It is more astonishing that it is rarely seen that the struggle for the root of the curriculum in sociology was not very successful.

We see that these challenge concerning indigenous social theory related to India are classified in following three major sub challenges.

Challenges on the Professional Front

Sociologists often complain that planners and policy makers ignore them. The Planning Commission or other important decision-making

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bodies in India do not have sociologists as members. While sociologists are sometimes consulted, their opinions or recommendations are not taken seriously. Sociologists' services are not always used in the collection of information. Non-sociologists are often employed in socio-economic data collection operations. Sociologists cannot claim a monopoly on data collection techniques that have been conventionally used in their discipline. Nor can they have exclusive claims regarding data interpretation techniques. Indeed, the complex nature of social reality is what it is, an interdisciplinary or at least multidisciplinary approach is not only necessary but also inevitable. The lending and borrowing of concepts and theoretical ideas from the allied disciplines will surely become the norm in society discourses. That is, sociology should look more externally if it is to be relevant. However, it is important to ask ourselves what our results are and which of them deserve recognition and appreciation. One perception is that sociologists have not offered lasting solutions to the pressing problems facing society. While this criticism can be dismissed as an irrational expectation, the expectation seems fairly reasonable considering the high claims that are often made on the subject as a scientific study of society. Even worse is the perception that sociologists have nothing new or meaningful to say about social reality and social problems. They are said to repeat in an esoteric and clouded language what is simply common sense. As a profession, sociology has grown considerably in the past 50 years. The lifetime membership of the Sociological Society of India, the only and undisputed professional body of sociologists from all over India in the country, has multiplied. In addition, several sociological societies have emerged at the state and even university level. However, the proliferation of organizations and the growth of their membership does not necessarily mean that the profession works well or that others consider it an important body. Establishing popular legitimacy is certainly a difficult challenge for any discipline. In the case of sociology, this challenge is exacerbated by the subject's surface indigeneness. We have often listened to the call to "relevant sociology". It is true that in complex and changing socio-economic and political scenarios, the "relevant" point of view in itself would be controversial. However, the need for a debate on "relevant sociology" seems indispensable. While we are on the subject of "relevant sociology", it is important to recognize and face the growing intolerance to freedom of expression. The era of contentment with insults is over, and now we have more and more cases of articulated protests and even threats by sectarian groups against the opinions expressed by sociologists. This is undoubtedly a general challenge for the academic world. However, considering the sensitive nature of some of the problems faced by sociologists, the challenge is more serious in the case of sociology. The simple way out of this intimidating situation is to resort to "soft" problems. However, in doing so, the accusation that sociologists face platitudes and have nothing significant to say about their society is justified.

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Challenges on the Pedagogical Front

As an academic subject, sociology has expanded significantly over the past 50 years. It is now a widely taught course of study, both undergraduate and graduate. It is an established part of the upper secondary level curriculum or "plus two". Its popularity appears to have grown among candidates appearing for several competitive civil service exams.

The proliferation of sociology courses in colleges and universities does not hide the fact that the subject is not a preferred option for students. The nature of our post-secondary education is what it is, usually leftovers and feces among students who take on sociology. This is especially true at the graduate level. By the way, the students who take the subject are also those with an extremely poor background in mathematics and inadequate exposure to quantitative methods. The popular perception is that sociology is a flexible option, an "easy" topic in which anything can happen: sociology, after all, studies what everyone is familiar with: family and caste, social problems and rural areas.

At what level can we start teaching sociology in a meaningful way? It is a questionable problem. What is currently taught in the name of sociology, to students whose academic background is poor and whose motivation is suspect, is something that needs urgent critical review. The pedagogical challenge facing sociology in terms of content, resources and methodology of teaching and students' motivation will certainly have far-reaching consequences in Indian sociology in the next millennium. It is true that sociology is not unique in this sense. The pedagogical challenge indicated as a reflection of the crisis in the higher education system in the country, particularly in the humanities and social sciences, could be generalized.

To begin with, there is the problem of students' language skills. The language of the sociology library in India is English, the subject was conventionally taught in English. Although English is still taught in most states as a compulsory language from high school through first grade, students' proficiency in that language is pathetically weak. What kind of higher education is possible when students have few language skills in the library language? Undoubtedly, there has been a process of change in Hindi in some northern states and to declare languages in other states. However, this process has not been uniform or effective. It is hampered by the lack of availability of standard textbooks and reference works in Indian languages. Indeed, the reading material available in some languages is extremely scarce. The problem is more serious at the degree level. Not surprisingly, very few regional language students pass the National Eligibility Test conducted by the University Grants Commission or the Statewide Eligibility Test conducted by state governments.

In the case of sociology, the question of teaching language is more than the availability of textbooks. Raise the topic of conceptual translation. Many concepts of conventional sociology do not have

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a precise and unequivocal equivalent in Indian languages. Therefore, the exercise of the indigenous sociology should also consider the linguistic aspect. This is not a new problem for sociology as taught in the English language. Several concepts extracted from the German language are used verbatim in English. Often, the same word is translated differently by different translators. All this makes the teaching of courses such as classical sociology, sociological theories, philosophy of social sciences and sociology of knowledge in Indian languages extremely difficult.

Conclusion

The problem of teaching sociology in the Indian languages, to students who have scant proficiency in English, is a pedagogic challenge that sociology has to confront. The challenge is compounded by the nominal presence or even the total absence of quantitative components in sociology courses, which by defaultThe three fronts— the intellectual, professional, and pedagogical on which sociology is being challenged are only apparently disparate. It looks like that each of these concepts have to be explored on it's own. in reality, on deeper reflection and in depth study it becomes clear that these challenges are interrelated and that they need to be addressed simultaneously. The intellectual aspect of these challenges has a bearing on both the pedagogical and the professional aspects. More

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important, however, it is the pedagogical aspect that will have a lasting impact on the professional aspect, as the pedagogy itself leads to development of other such challenges.

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